Love and Hate for God's Sake

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point

This text explore the phenomenon of cussing and malediction and its status from the Islamic point of view by delving into the relevant sources: the Qur'an, the Prophetic .traditions (ahadith) and the conduct of the Muslims

Summary

"and malediction – "la'n ,(شطم) "swearing – "shatam ,(سبّ) "The terms cussing – "sabb (لعن), in their truest forms, represent the totality of enmity, and the appreciation of these terms [and their usage] has been present right from the initial stages of human existence and historically speaking, there have been individuals, who in order to show their enmity in regards to events which transpired in the past, or individuals who lived .in long-ago times, who have demonstrated these terms vividly in their lives

Even after the introduction of Islam, the usage and real-world practice of these terms was common and there were some individuals, who in order to express their aversion and ... (سبّ) "and detestation for the acts of others resorted to cussing – "sabb .(لعن) "malediction – "la'n

As these practices were commonplace, it is important for us to analyse these terms from an Islamic perspective and to carry out an in-depth investigation into them.

In this article, what we seek to do through our study is to explore the phenomenon of cussing and malediction and its status

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from the Islamic point of view by delving into the relevant sources: the Qur'an, the .Prophetic traditions (ahadith) and the conduct of the Muslims

In addition, through reviewing the historical evidences and by means of a and swearing – (سبّ) "psychological analysis, we will seek to prove that cussing – "sabb are absolutely forbidden (haram) in the sacred teachings of Islam; (شـطم) ""shatam it is something which is essential from the ,(لعـن) "however as for malediction – "la'n .societal point of view

is something which all of (لعن) "We will see how the permissibility of malediction – "la'n the Muslim scholars agree upon and that what we see today from the Wahhabi sect and those who follow this particular group which has become prevalent in the world in which they categorize malediction alongside cussing and swearing and claim that all of these go against the teachings of Islam, is nothing other than baseless and futile .claims which lack any form of evidence

Introduction

point

The stances of love and hate are two extremely powerful forces within a person which can be a source of great benefit for the society on a whole and an individual on his own, and it is for this reason that Islam has placed a lot of attention on them, such :that the Noble Prophet of Islam (S) has been quoted as saying

هَلِ الإِيمَانُ إِلاَّ الْـحُبَّ وَ الْبُغْضَ

(Is true faith anything other than love and hate?!"(١)"

Being endowed with the power of love and adoration and manifesting these traits

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Bihar al-anwar, vol. ۶۶, pg. ۲۴۱ -١

vis-à-vis the person who is acting with goodness is the actual show of love of a person towards good itself; and this stance towards love is a cherished guide to assist a person in reaching towards perfection and spiritual happiness.

In the same vein, taking a stand and expressing abhorrence and aversion towards individuals who have sunk to the lowest levels of depravity in which they have permitted themselves to commit the most heinous of atrocities and reach the bottom levels of baseness, is in reality, the explicit confirmation of aversion to wickedness itself and keeping away from everything which will distance a person from God Almighty.

The noble companions who lived during the time of Prophet Muhammad (S), were fully aware of the life of the Noble Messenger (S) and in addition, because they possessed a special status, they managed to gain the attention of all of the believers – even though all of the companions were not at the same [spiritual] level.

Some of them were not able to remain firm on the path of true faith and some of them even ended up drifting away entirely from the path which they had chosen during the life-time of the Prophet(S).

It is due to this fact that today, it is necessary that those who brought about true faith during the life-time of the Messenger of God (S) and remained on the straight path until the end [of their lives] and the individuals who were led astray while traversing the straight

path and performed actions which went against the ways of the Noble Prophet (S) and transgressed his commandments – need to be understood and distinguished from .one another

In regards to the first group, we must show love and affection; while in regards to the second group and their base actions, we must display our disgust and distance .ourselves from their un-ethical deeds

Therefore, according to the habit of God in the Qur'an, the Muslims must invoke the malediction of God and must seek aversion from that group whose atrocities and opposition to the orders and dictates of the Noble Prophet (S) reached such a critical .level that it resulted in the misguidance of many other individuals

Meanings of cussing (sabb) and malediction (la'n) and their differences

There is a difference between malediction and cussing. In Islam, cussing is forbidden (haram); and in the books of lexicon, "sabb" is defined as cussing and the usage of profanities.[١]

Al-Zubaydi has stated: "As-sabb is [defined] as cussing."[٢]

Ibne Manḍhur has stated that: "Al-Shatam means offensive speech and there is no requirement that in such speech, defamation occurs."[٣]

Al-Turayhi has stated: "al-Shatam means to describe something such as to show a deficiency within it."[۴]

Islam has prohibited the acts of cussing and the use of vulgar language just as God, :the Most High, has stated

وَلاَ تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللهِ فَيَسُبُّوا اللهَ عَدْواً بِغَيْرِ عِلْمٍ… .

"Do not cuss those whom they invoke besides God, lest they should abuse God out of hostility, without any knowledge..."[۵]

The Noble Prophet of Islam (S) was very strong in his words in condemning this

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۱- Sihah fil lugha, vol. ۱, pg. ۲۹۹

۲- Taj al-ʿUrus, vol. ۲, pg. ۶۳ :السب: الشتم

۳- Lisan al-ʿArab, vol. ۱۲, pg. ۳۱۸ ,الشتم: قبيح الكلام وليس فيه قذف

۴- Majmaʿ al-bahrayn, vol. ۱۲, pg. ۷۰

۵- Al-Qurʾan, Suratul An'am (۶), verse ۱۰۸

(and has stated: “Cussing and usage of vulgar language towards a Muslim is a sin.”(۱

During the battle of Siffin, when the Commander of the Faithful ʿAli Ibn Abi Talib (as) was informed that some of his companions where using bad language in regards to the people of the Levant (Sham), he addressed them by saying: “I dislike that you start to verbally abuse them (using vulgar language), but if you describe their deeds and recount their situations (their actions) that would be a better mode of speaking and a (more convincing way of arguing [with others about how these people are].”(۲

In addition, Imam Jaʿfar as-Sadiq (as) has stated: “The cussing of a believer [by (another believer] is like the one who has thrown himself into perdition.”(۳

Therefore, cussing is definitely recognized as something which is expressly forbidden (haram) in Islam and any sane and rational person will be sure to refrain from such actions; however as for evoking malediction, this is something other than cussing and ”.its meaning is to “distance oneself towards something good

Al-Jawhari has stated: “Al-Laʿn is to drive way and to distance one’s self away [from (evil and going towards] good.”(۴

In addition, malediction has also been defined as displaying an aversion towards an .individual’s despicable actions

Raghib al-Isfhani has stated that: “Malediction means the rejection and distancing of oneself [from something] - angrily. If malediction is practiced by God, then its meaning ,is that in the next life, one will face the Divine retribution; while in the transient world

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۱- Sahih al-bukhari, vol. ۱, pg. ۵۲; Al-Kafi, vol. ۲, pg. ۳۶۰ [سِبابُ المُسْلم فُسُوقٌ]

۲- Nahj al-balagha, pg. ۳۲۳ [إِنِّی أَكْرَهُ لَكُمْ أَنْ تَكُونُوا سَبّابِینَ وَلكِنَّكُم لو وَصَفْتُم أَعْمالَهُمْ وَذَكَرْتُمْ حالَهُمْ، كانَ أَصْوَبَ فی الْقَولِ وَأَبْلَغَ فِی الْعُذْرِ]

۳- Wasa’il ash-shiʿa, vol. ۱۲, pg. ۲۹۸ [سباب المؤمن كالمُشرِفِ على الهلكه]

۴- Sihah al-Jawhari, vol. ۶, pg. ۲۱۹۶; Lisan al-ʿArab, vol. ۱۳, pg. ۳۸۷ [اللعن، الطرد والابعاد من الخير]

it means that the individual will be cut off from being able to accept the mercy [of God] .and the Divine providence

If malediction is employed by an individual, then it means that one makes supplication and imprecation and entreats [God] to bring about damage to the person whom one is (praying against."(١

Therefore, malediction means to distance one's self from the despicable actions of an .individual and to pray that he is detached from the mercy of God

Perhaps the best way to phrase this word is to state that it ultimately means: "May God never forgive you." For example, in some instances it may be said of an individual: "May God never forgive that person whose actions led to the killing of countless .innocent people" – this is malediction

Such phrases can never be considered to be positive or in a person's benefit [although one is praying "for" someone else]; rather, the supplication against a person (imprecation) is due to the fact that one has committed a contemptible action, and therefore when a person says: "O God! Remove your mercy from such and such person," what we mean is that we are asking God to leave that person alone on his .own and not forgive him for his evil actions

Malediction in the Qur'an

In the Noble Qur'an, God, the Most High has expressed [His] malediction and [His] imprecation on various groups of individuals and this in itself is evidence of it being .permissible to use this word

Therefore, although we see that the usage

Al-Mufradat of Raghib, vol. ۲, pg. ۳۳۹ -۱

of cussing has been prohibited in the Qur’an, however there are many instances in .which malediction has been used

Examples of Malediction in the Qur’an

By referring to the verses of the Noble Qur’an, we can deduce that God, the Most High, has expressed [His] malediction upon certain individuals and also upon certain :groups of people – the following are some examples

:Satan .١

وَ إِنَّ عَلَيْكَ لَعْنَتِى إِلَىٰ يَوْمِ الدِّينِ .

(and indeed My malediction will be on you until the Day of Retribution.”(١…“

:Belligerent disbelievers .٢

إِنَّ اللهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيراً .

Indeed God has applied malediction upon the faithless and prepared for them a“ (blaze…”(٢

Certain individuals from amongst the Tribes of Israel [Offspring of Prophet Jacob] – .٣ those key individuals who did not believe in the prophets which God sent to them and :remained as non-believers

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِى إِسْرَائِيلَ عَلَىٰ لِسَانِ دَاوُدَ وَعِيسَىٰ بْنِ مَرْيَمَ ذَٰلِكَ بِمَا عَصَيْتُمْ وَ كَانُوا يَعْتَدُونَ .

The faithless among the Children of Israel were maledicted on the tongue of David“ and Jesus, son of Mary. That is because they would disobey [the commandments] and (used to commit transgression.”(٣

:Oppressors .۴

أَلَا لَعْنَةُ اللهِ عَلَىٰ الظّالِـمِينَ .

(Look! The curse (removal of the mercy) of God is upon the wrongdoers”(۴“

:Liars .۵

وَالْ‍_خَامِسَةُ أَنَّ لَعْنَهَ اللهِ عَلَیهِ إِنْ كَانَ مِنَ الْكَاذِبِینَ .

(and a fifth [oath] that God’s malediction shall be upon him if he were lying.”(۵...“

:(Those who hurt Prophet Muhammad (S .۶

إِنَّ الَّذِینَ یُؤْذُونَ اللهَ وَ رَسُولَهُ لَعَنَهُمُ اللهُ فِی الدُّنْیَا وَ الآخِرَهِ .

Indeed those who torment God and His Apostle are cursed (removed from mercy) by“ God in the

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Al-Qur'an, Surat Swad (۳۸), verse ۷۸ -۱
Al-Qur'an, Suratul Ahzab (۳۳), verse ۶۴ -۲
Al-Qur'an, Suratul Ma’idah (۵), verse ۷۸ -۳
Al-Qur'an, Surat Hud (۱۱), verse ۱۸ -۴
Al-Qur'an, Suratul Nur (۲۴), verse ۷ -۵

world and in the Hereafter…"(1)

7. Those who falsely accuse women of illicit sexual improprieties:

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِی الدُّنْيَا وَ الآخِرَهِ .

"Indeed those who accuse honorable and unwary faithful women shall be cursed in this world and the Hereafter…"(2)

8. Those who kill innocent believers:

وَمَنْ يَقْتُلْ مُؤمِناً مُتَعَمِّداً فَجَزَاءُهُ جهَنَّمُ خَالِداً فِيهَا وَ غَضِبَ اللهُ عَلَيْهِ وَ لَعَنَهُ وَ أَعَدَّ لَهُ عَذَاباً عَظِيماً .

"Should anyone kill a believer intentionally, his requital shall be hell, to remain in it [forever]; God shall be wrathful to him and maledict against him and He will prepare for him a great punishment."(3)

9. Hypocrites:

وَعَدَ اللهُ الْمُنَافِقِينَ وَ الْمُنَافِقَاتِ وَ الْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِیَ حَسْبُهُمْ وَلَعَنَهُمُ اللهُ وَلَهُمْ عَذَابٌ مُقِيمٌ .

"God has promised the hypocrites, men and women, and the faithless – the Fire of Hell, to remain in it [forever]. That suffices them. God has evoked malediction upon them, and there is a lasting punishment for them."(4)

10. Those who spread corruption and also sever their family ties:

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِی الأَرْضِ وَ تُقَطِّعُوا أَرْحَامَكُمْ أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللهُ فَأَصَمَّهُمْ وَ أَعْمَى أَبْصَارَهُمْ .

"May it not be that if you were to wield authority you would cause corruption in the land and ill-treat your blood relations? They are the ones upon whom God has evoked malediction upon, so He made them deaf, and blinded their sight."(5)

Malediction upon specific companions in the Qur'an

Just as was previously explained, the Noble Qur'an has itself imprecated against someone groups of individuals who possessed certain negative traits, and by applying

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۱- Al-Qur'an, Suratul Ahzab (۳۳), verse ۵۷

۲- Al-Qur'an, Suratul Nur (۲۴), verse ۲۳

۳- Al-Qur'an, Suratul Nisa' (۴), verse ۹۳

۴- Al-Qur'an, Suratul Tawbah (۹), verse ۶۸

۵- Al-Qur'an, Surat Muhammad (۴۷), verse ۲۲-۲۳

imprecations mentioned in these verses into specific historical examples, we see that the words of the Qur'an fit some of the companions of the Prophet (S); however in other instances, there are clear verses of specific companions who have been imprecated against.

One such verse of the Qur'an is the following:

وَ إِذْ قُلْنا لَکَ إِنَّ رَبَّکَ أَحاطَ بِالنّاسِ وَ ما جَعَلْنَا الرُّؤْيَا الَّتِی أَرَيْنَاکَ إِلاَّ فِتْنَةً لِلنَّاسِ وَ الشَّجَرَةَ الْمَلْعُونَةَ فِی الْقُرْآنِ وَ نُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلاَّ طُغْيَاناً كَبِيراً .

"When We said to you, 'Indeed your Lord comprehends all humanity,' We did not appoint the vision that We showed you except as a test for the people and the tree cursed in the Qur'an. We deter them, but it only increases them in great rebellion."(١)

In relation to the exegesis of this verse, the commentators of the Noble Qur'an have stated that the meaning of the "cursed tree" is the family tree and lineage of Hakam Ibn Abil 'As; and the meaning of the 'vision' which was seen is the dream which the Noble Prophet (S) saw in which the children of Marwan b. Hakam were one by one, ascending his pulpit (mimbar).(٢)

Malediction in the words of Prophet Muhammad (S)

By referring to the Prophetic traditions, we notice that the Noble Prophet (S) used the term 'la'n' and its derivatives many times – even using it specifically for some Muslims and even some of the companions - and in all of these instances, he did so due to their shameful actions.

Sometimes, the Noble Prophet (S) used the term

١- Al-Qur'an, Suratul Isra' (١٧), verse ٦٠

٢- Tafsir of Imam Fakhr ad-Din al-Razi, vol. ٢١, pg. ٣٦٥

la'n) in a general meaning, such as when he stated: "The thief, the young man who) comes out looking like a woman and also the woman whose appearance is that of a man, the person who slaughters an animal without taking the name of God, the person who imprecates against his own parents, the one who engages in the same actions as the people of Lot (Prophet Lut) (homosexuality) and the one who takes (bribes [are all those who have been distanced from the mercy of God]..."(١)

The Prophet of Islam (S) has also been quoted as saying: "May God remove His mercy (la'n) from alcoholic drinks, the one who drinks alcohol, the one who serves alcohol, (the seller, the purchaser and..."(٢)

The Prophet of Islam (S) has also said: "May God remove His mercy (la'n) from the one who takes usury, the one who gives usury, the one who writes [a contract based on (usury] and the witnesses [who witness a transaction involving usury]."(٣)

There are times in which the Noble Prophet (S) also mentioned specific individuals and .made imprecation against them

Sha'bi has narrated that: "While leaning against the Ka'bah, 'Abdullah b. Zubayr stated: 'I take an oath by the Lord of this house that indeed the Messenger of God had (imprecated against so and so and whosoever was born from his loins."(۴)

In regards to whom it was that 'Abdullah b. Zubayr was referring to, it has been mentioned by Hakim al-Nishaburi in a tradition found in his Mustadrak that the

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١- Al-Musnad of Imam Ahmad b. Hanbal, vol. ٢, pg. ١۵٢-٢٢۵

٢- Sunan of Abi Dawud, vol. ٣, pg. ٣۶۶; Al-Musnad of Imam Ahmad b. Hanbal, vol. ١, pg. ٣١۶

٣- Ibid., vol. ١, pg. ٩٣

۴- Al-Musnad of Imam Ahmad b. Hanbal, vol. ۴, pg. ۵ [لَقَدْ لَعَنَ رَسُولُ اللّهِ فُلاناً وَما وُلِدَ مِنْ صُلْبِهِ]

person was Hakam b. ʻAs and his son.(1)

In addition, Marwan and his father were also people who the Messenger of God (S) imprecated against. Hakim al-Nishaburi has narrated a tradition found in his Mustadrak that states: “The Messenger of God imprecated against the father of Marwan even before Marwan was born.”(2)

On various occasions, the Messenger of God (S) imprecated against Abu Sufyan and Muʻawiyah. ʻAli b. Aqmar has stated: “Along with a group of others, we asked ʻAbdullah b. ʻUmar to share a saying of the Prophet with us to which he replied: ‘While Abu Sufyan was on his steed and Muʻawiyah and his brothers were in front and behind their father (Abu Sufyan) riding on their animals, the Prophet said the following (in regards to them): ‘O God! Remove your mercy from the one who is riding [on the animal] at the front, the one who is following him and the one who is behind him.’

We asked him [ʻAbdullah b. ʻUmar]: ‘You heard this directly from the Messenger of God?’ He replied: ‘Yes and if I lie, may both of my ears go deaf and my I lose my sight.’”(3)

In another event, ʻAbdullah b. ʻUmar said: “The Messenger of God (S) once imprecated in the following fashion during the Battle of Uhud by saying: ‘O God! Remove your mercy from Abu Sufyan...’(4)

In addition, Ibn Barra’ has narrated from his father, Barraʻ b. ʻAzib that Abu Sufyan, along with his son Muʻawiyah, came to the Messenger (S), who said

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١- Mustadrak, v. ۴, pg. ۵۲۸ [لَعَنَ رَسُولُ اللّهِ الحَكَمَ وَوَلَدَهُ]

٢- Mustadrak, v. ۴, pg. ۵۲۸ [رَسُولُ اللّهِ لَعَنَ أَبَا مَرْوَانَ وَمَرْوَانُ فِى صُلْبِهِ]

٣- Waqaʻat al-siffin, pg. ٢١٧ [أَللَّهُمَّ الْعَنِ الْقَائِدَ وَ السَّائِقَ وَ الرَّاكِبَ، قُلْنَا أَنْتَ سَمِعْتَ رَسُولَ اللّهِ (صَلَّى اللّهُ عَلَيْهِ وَآلِهِ)؟ قَالَ نَعَمْ، وَ إِلاَّ فُصُمْتَا أُذُنَاىَ، كَمَا عُمِيتَا عَيْنَاىَ]

۴- Tafsir of al-Tabari, vol. ٧, pg. ٢٠٠ [أَللَّهُمَّ الْعَنْ أباسُفْيانَ...]

to them: “O God! Remove your mercy from the one who is following [Muʿawiyah] and the one whom he is following [Abu Sufyan]. O God! I leave ‘al-Aqyas’ to you [to deal with].’ Ibne Barra’ asked his father, “Who is al-Aqyas?” The father replied, “This is Muʿawiyah.”(١)

Malediction upon some companions by others

Through a historical analysis, we come to the conclusion that there were some companions of Prophet Muhammad (S) who engaged in the act of invoking malediction against other companions.

In a letter which he wrote to Muʿawiyah, Muhammad Ibn Abi Bakr (the son of Abu Bakr) mentioned that he (Muʿawiyah) and his father were both individuals who were imprecated against and the way in which Muhammad Ibn Abi Bakr addressed him was as follows: “You are the imprecated and the son of the imprecated – both you and your father rose up in rebellion and insurrection against the Messenger of God (S) and both of you sought to extinguish the light of God.”(٢)

In regards to an individual named Naʿiman or Nuʿman, it has been mentioned that he was one who imbibed alcohol and was even given the legal punishment in Islam [for drinking alcohol] many times while the Messenger of God (S) was present.

It has been noted in the historical texts that: “Some of the companions said: ‘May the malediction of God be upon him due to these excesses seen from him…’”(٣)

After a certain event which took place, Abu Musa al-Ashʿari said to ʿUmru ʿAs: “‘May the imprecation of God be upon

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١- Al-Ghadir, vol. ١٢, pg. ١٤٠; Waqaʿat al-siffin, pg. ٢١٨ [أَللَّهُـمَّ الْعَـنِ التَّابِعَ وَ الْمَتْبُـوعَ، أَللَّهُـمَّ عَلَيْكَ بِالْأُقَيْعِسِ، قَالَ إِبْنُ الْبَرَّاءَ لِأَبِيهِ: مَنِ الْأُقَيْعِسَ؟ قَالَ: مُعَاوِيَة]

٢- Muruj al-dhahab, vol. ١, pg. ٣٥٢; Ansab al-ashraf, vol. ١, pg. ٣٥١; Waqaʿat al-siffin, vol. ١, pg. ١١٩; Sharh Nahj al-balagha, vol. ٣, pg. ١٨٩ [أَنْتَ اللَّعِينُ بْنُ اللَّعِينُ، لَمْ تَزَلْ أَنْتَ وَ أَبُوكَ تَبْغِيَانِ لِرَسُولِ اللّهِ (صَلَّى اللّهُ عَلَيْهِ وَآلِهِ) الْغَوَائِلِ، وَ تَجْهُدَانِ فِى أَطْفَاءَ نُورُ اللّهِ]

٣ - Ihya al-ʻulum al-din of al-Ghazali, vol. ٣, pg. ١۶٢. This tradition has also been mentioned in the Sahih of al-Bukhari and al-Istiʻab of Ibne ʻAbd al-Barr. [فَقَالَ بَعْضُ الصَّحابِهِ: لَعَنَهُ اللّهُ مَا أَكْثَرَ مَا يُؤْتِى بِهِ]

you as your similitude is that of a dog; if you go towards him, he sticks out his tongue; .and if you leave him alone, he still sticks out his tongue

Umru 'As replied to him: 'May the imprecation of God be upon you and indeed your (similitude is like the example of a donkey carrying a heavy weight upon itself!'"(١)

In addition, even 'Umar b. al-Khattab imprecated against Khalid b. Walid when he (killed Malik b. Nuwayrah.(٢)

(Finally, we see that 'Abdullah b. 'Umar imprecated three times against his own son.(٣)

Some proofs of the Ahlus Sunnah opposing malediction of the companions

One of the most significant proofs from some of the Ahlus Sunnah in their rejection of malediction is their belief in defending the honour and integrity of all of the companions due to the fact that they consider the companions as being the prime sources of Islamic religious legislation alongside the Qur'an, Sunnah, Ijma' .(consensus) and 'Aql (intellect), and the other sources

Sometimes, it is even seen that the ways and customs (madhab) of the companions is referred to as the sunnah of the companions and this clearly shows that the sunnah of the companions as well, is on the same horizontal plane as the sunnah of Prophet Muhammad (S) for the Ahlus Sunnah and that they too have a sunnah [just as it is an obligation to follow the sunnah of Prophet Muhammad (S) so too for some people, it is .[an obligation to follow the sunnah of the companions

These people truly believe that if the companions are open

١- 'Uqd al-Farid, vol. ۴, pg. ١۴۶; The History of Tabari, vol. ٣, pg. ٣١٣; al-Kamil of Ibne Athir, vol. ٣, pg. ١۵٨; Bidayah wa Nihayah, vol. ٧, pg. ٢۴٨ [لَعَنَکَ اللّهُ فَإِنَّ مَثَلَکَ کَمَثَلِ الْکَلْبِ. إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُکْهُ يَلْهَثُ. قَالَ عُمْرُو: لَعَنَکَ اللّهُ فَإِنَّ مَثَلَکَ کَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَاراً]

٢- The History of Tabari, vol. ٢, pg. ٢۴١ as narrated in the book, Shi'a Shinasi wa Pasukh bi Shubuhat, pg. ۵٩۴

Jamiʻ al-bayan al-ʻilm wa faḍhluhu, vol. ۱۶, pg. ۴۱۴, tradition ۴۵۱۷۴ as narrated in the -۳ book, Shiʻa Shinasi wa Pasukh bi Shubuhat, pg. ۵۹۴

to examination and analysis or are maledicted against, then this may lead to the instability of Islam, whereas a faith whose fundamentals has been laid down by God, the Most High, and the Noble Prophet Muhammad (S), and as has been promised by God, will remain until the Day of Judgement, can never be made instable by the !analysis and criticism of a few individuals

Thus, this belief that the madhab of the companions is one of the fundamental !sources of Islamic legislation must also be rejected

In this regards, Imam al-Ghazali said: "The person, in whom there is a possibility of error and mistakes and whose infallibility from sins and faults is not proven, his statements are not a testimony or proof over us, therefore how can anyone ever rely on his testimony if he is prone to error!? In addition, how is it possible that without any ?successive proofs, one can claim infallibility of such individuals

In addition, how is it possible to imagine that a community of individuals would never have any differences of opinion amongst themselves, and even more, how is it possible that two infallible people would ever differ amongst themselves - whereas we see that there is a consensus amongst all of the companions that one is permitted .to go against the opinions of the other companions

Why is it that Abu Bakr and 'Umar never allowed anyone, by way of their own independent assessment (ijtihad), to differ with them; rather, in issues which call for ,ijtihad

it is an obligation upon every individual who has reached the level of being able to (conduct independent research and analysis (mujtahid) to follow his own ijtihad!”(۱

Al-Shokani, apparently in discussing the sources of Islamic legislation, has raised an objection and has said that the opinions of the companions are not a proof [for us] as God only appointed Prophet Muhammad (S) for this nation and other than one Prophet and one Divinely sent book, we have nothing else [to take as a proof of the .[religion

Thus, he contends that the entire Muslim nation is obligated to follow and obey the Book of God (Qur’an) and the sunnah of Prophet Muhammad (S) and there is no differentiation between the companions or others as everyone is mandated to take .their religious responsibilities from the Book and the sunnah

Therefore, whoever says that after the Qur’an and the sunnah of the Prophet (S) and whatever reaches back to these two sources as a proof [of the religion] for us in the religion of God, that there are other proofs [of legislation] has actually said something (about the religion of God which is incorrect.(۲

Therefore, the only things which are a proof over us [in terms of religious mandate] are the Qur’an, Sunnah of the Prophet (S), the unanimous consensus of the Muslim scholars, and the unambiguous intellect and the opinions of the companions – as long as their opinions do not go against the statements of the Prophet (S) - for if it

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Al-Mustasfa, vol. ۱, pg. ۱۳۵ -۱

Irshad al-fuhul, pg. ۲۱۴ -۲

goes against the Qur'an and Sunnah then it is definitely not a proof of the religion for us; however, if their opinions are extracted and deduced from the Islamic religious sources, then for them and for those who follow them, they are a proof – and they are .not binding on other people – on the mujtahidin and the muqallidin

The companions of Prophet Muhammad (S) and the first generation after the companions, are divided into two groups: righteous and iniquitous; and accepted and rejected; and when we do not accept the traditions which they claim to have heard Prophet Muhammad (S) say, then we must clarify the point that this is not a condemnation that we reject all of the traditions which the companions of the Prophet .(S) related

More than this, the traditions of the Prophet (S) which have been narrated by the infallible successors of the Prophet (S) - meaning 'Ali Ibn Abi Talib (as) and his family and noble line of successors who were indeed the best of companions of the Prophet .(S) are at our disposal and we accept them

But we do not accept just any tradition narrated by individuals who are unconvincing or completely unknown. This is evidence that we do not reject all statements, nor does this bring any uncertainty to the faith as the Noble Prophet (S) left behind two valuable and solid arguments for the Muslim nation and by holding firmly onto both of them, we will be free from need of

.everything else

The Secrets and Wisdom behind Malediction

Just as was previously explained, Islam has placed great importance on love and hate to such an extent that in the traditions it has been mentioned that: "Is true faith anything other than love and hate!?"(۱)

This love and hate has also been clearly manifested within Islamic history in regards to specific individuals [and is not just a theory]. For example Prophet Muhammad (S) addressed the Commander of the Faithful ʿAli (as) and said: "O ʿAli! Love for you is [a sign of] true faith and enmity of you is [a sign of] hypocrisy and disbelief."(۲)

In regards to the wisdom and proofs on the emphasis and importance in Islam on the traits of love and hate – whether this be of a general nature or in relation to specific individuals, we will suffice with mentioning the following brief points:

۱. We should keep in mind that love and hate are two extremely powerful forces within a person and that if they are allowed to fully surround a person's presence, then they will definitely prove to reward a person with great benefits. For example, having love for a person due to the fact that they have all of the traits of goodness within them is actually a show of the person's overwhelming possession of love and affinity to the totality of goodness, and this affection and passion which one has can prove to be an extremely powerful force which can take over one's entire essence and guide an individual towards

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۱- Bihar al-anwar, vol. ۶۶, pg. ۲۴۱ [هَلِ الإِی_مَانُ إِلاَّ الْحُبُّ وَ الْبُغْضُ]

۲- Maʿani al-akhbar, pg. ۲۰۶ [یَا عَلِیُّ، حُبُّکَ إِی_مَانٌ وَ بُغْضُکَ نِفَاقٌ وَ کُفْرٌ]

the True Love – meaning God, the Most High. This in actuality is the meaning of the seeking of perfection and felicity for a human being. In addition, if a person shows enmity for an individual due to that person being wicked and evil, then this should lead to the person having one's entire presence covered with the detestation of all evil and bad which is conceivably possible, and this is the actual meaning of the distancing .from corruption on a whole

Contrary to some of the other global religions, Islam looks at the world as a two .۲ sided coin – such that due to the societal requirements, the believers have been enjoined to keep in mind the two important beliefs of love and hate. A person is not able to have an affinity for both good and bad, or the manifestations of both good and bad within himself, as these two traits are opposite of one another and cannot be .twinned and if they are seen in a person, then this is a sign of hypocrisy

From the psychological aspect, it has also been proven that the best way (generally .۳ and specifically speaking) to encourage people towards following the truth and keeping away from corruption and bad deeds is to present them with the best and most perfect examples of both sides of the spectrum as this will definitely have the .desired outcome intended for a society

It must be noted that love and hate cannot simply remain "in .۴

the heart". Rather, they must become manifest, and as long as their manifestation has no problems from being carried out – both from the point of view of the religious legal limits and also from the rational aspect, then not only is it not a problem to manifest these two states, rather, it becomes something extremely beneficial. This too can be proven from a psychological point of view as the display of a phenomenon leads to that thing being suggested and implanted into the spiritual heart and soul of a person – leading to an eventual state in which that thing becomes second-nature for an individual. It is for this reason that the application of love and hate, in the formation of the spiritual foundation of a person, plays a great role.

۵. Voicing our love and hate and showing malediction – which is one of the forms of voicing hatred – is actually the announcement of an impending hazard and the pronouncement of good news; the proclamation of hazard to the masses that they must be aware and on guard from the enemies of their religion – enemies who are constantly in wait, hoping to snatch a person's faith away and to misguide them from the straight path. Know that such people have definitely been maledicted against and are not the kinds of people whom we should be following. Expressing our love is a form of announcement of good news to the people that they should know that we have

perfect and flawless examples and if we follow them, then we will reach to the Truth and that we will eventually make it towards the Divine, and this is in reality, one of the manifestations of enjoining the good and forbidding the evil (al-amr bil ma'ruf wa nahi 'anil munkar) on a societal level.

۶. Due to certain reasons, the companions of Prophet Muhammad (S) hold a special status because they are people who had seen the Prophet (S); they heard him speak and they listened to the statements which he made, and they saw firsthand the way that he led his life. From another point of view, due to the self-sacrifice which some of them offered in the protection and spreading of the religion of Islam, they are worthy of having our respect, and it is for this reason that the Muslims pay special attention to them. From a different perspective, those people who truly tried to prevent the advancement and were the reason for misguidedness within the Islamic society enacted the greatest damage to Islam and the Muslims. It is for this reason that we must differentiate between the good and bad role models which exist amongst the midst of the companions of Prophet Muhammad (S) - and the measuring stick for judging them is the primary role model which we all have – the Messenger of God (S) - just as Allah (SWT) says in the Qur'an:

لَقَدْ كَانَ لَكُمْ فِى رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ... .

"Indeed in the Messenger of

(God [Muhammad] is the best role model for you..."(1)

Malediction does not go against Muslim unity

Just as was previously shown, the historical reports demonstrate to us that some major individuals(2) around the Messenger of God (S) – people such as Mu'awiyah, 'Umru b. 'As, Khalid b. Walid, Ziyad and Hajjaj b. Yusuf had all evoked malediction upon others.((

In addition, the day that 'Uthman was killed, Imam 'Ali (as) also imprecated against and evoked malediction against 'Abdullah b. Zubayr as he did not stand up to defend 'Uthman.(3)

It is clear that it is not possible for today's generation of Muslims, those who want to traverse the path of goodness, dignity and moral refinement, to shut their eyes to the historical legacy which they have inherited, and only partially study the state of affairs of the earlier groups of Muslims.

If history is supposed to be the mirror for learning lessons and gaining experiences (from what has transpired), then one who wants to take a lesson from the past cannot help but reflect on what has gone by.

Thus, the art of evoking malediction and imprecation as a mechanism for expressing one's revulsion and aversion towards the epitome of foulness, plays a great role in the strengthening of a believer's inner beliefs and spiritual soul; and by not giving this importance and taking the issue lightly by being indifferent to the matter will result in a person being easily able to trespass beyond the borders of the religious and ethical aura.

Of course, naturally when a believer studies

١- Noble Qur'an, Suratul Ahzab (٣٣), verse ٢١

٢- Please note that this section relates names of individuals whom the general masses

of the Muslims (the Ahlus Sunnah) revere as great and important companions of the Prophet (S). (Tr.)

Muruj al-dhahab, vol. ۲, pg. ۵۴ -۳

the unadulterated pages of history, one will definitely see the manifestations of hypocrisy, oppression and misguidedness and this should fill one with detest towards .those historical criminals

Certainly we must keep the following point in mind that when it comes to specific individuals, one must be careful that one only evokes malediction upon those for whom there are solid arguments that clearly indicate that within those individuals .existed the traits which would validate the evoking of malediction upon them

In instances of questionable ethical traits [which they may or may not have displayed] one must be sure to evoke malediction upon such people only after proof has been established, as it is not permissible that one carries out this action except with solid .proofs

Therefore, evoking malediction upon the companions of the Prophet (S) who have not shown any proofs for them to be imprecated against will definitely bring about .damage to the unity of the Muslims

In addition, it must also be noted that rather than resorting to exaggeration when it comes to evoking malediction in the religious gatherings and in the various forms of mass media, one should instead make use of rational arguments which are impartial and balanced and are backed up with proofs (from the Islamic texts), and that this should be the sort of culture which is spread throughout the masses [meaning using .[logical discussions and debates rather than just the act of mere malediction

There is no greater interest over the convergence and unity of the Muslims

with one another which can be imaged which would necessitate that the usage of any coarse and abrasive words of disparagement against the revered personalities of the .majority of the Muslims

Therefore, everyone must think in this same way and keep away from any sort of discussions on the sidelines [which would bring about ill feelings amongst the .[Muslims

Through practical steps, we should lay down a course for the advancement of the principle goals of Islam and the Muslims and indeed the best and most practical example which we have is embodied in the life history of the Infallibles (as) as they .show us the best examples that we need in order for us to traverse this path

In addition, by reviewing the ways of the Commander of the Faithful ʿAli Ibn Abi Talib (as), we see points of guidance which he was able to convey to the second caliph, ʿUmar – all of which were done simply to protect and strengthen Islam and the .Muslims

In the book, Mustadrak ʿala al-sahihayn, as narrated by Saʿid b. Musayyab it has been mentioned that: "ʿUmar gathered the people together and asked them: 'From what '?[day should we start the calendar [of the Muslims

Each of the people present gave their own opinions however ʿUmar was not satisfied with what he heard. At that time, ʿAli Ibn Abi Talib (as) said: 'Start the Muslim calendar from the day that the Messenger of God migrated and left the land of polytheism [Mecca].'" ʿUmar

accepted his suggestion and thus the Islamic calendar began with the Hijrah – the (migration to Medina."(۱)

In the book, al-Bidayah wa al-nihayah, it has been cited that when ʿUmar wanted to date writings which had been done up until that point, he wished to start [Islamic] .(history from the date of the birth of the Prophet of God (S

Later on, he changed his mind and said that he would start it from the biʿthah (the official appointment of Prophet Muhammad (S) to prophethood). At this point in time, ʿAli Ibn Abi Talib (as) gave his opinion that they should take the Hijrah or migration from Mecca to Medina as the starting point to which ʿUmar agreed and began to use (this date in his writings.(۲)

In the book, The History of Tabari, as narrated by Ibn ʿUmar, it has been mentioned that after the conquest of Qadisiyyah and Damishq (The Levant), ʿUmar (b. Al-Khattab) gathered the people in Medina together and said to them: "In your opinion, how much wealth from the public treasury should I be allowed to use on my own personal self?' Those present each spoke out with an opinion, however ʿAli (as) .remained silent

ʿUmar said: 'O ʿAli! What do you think?' To this, ʿAli (as) replied: 'Only that amount which brings about ease for you and your family and other than this, there is no more wealth from the public treasury which is permissible for you.' Everyone present replied: 'The [correct] opinion is that of ʿAli

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۱- Mustadrak ʿala al-sahihayn, vol. ۳, pg. ۳۲۸۷; Al-Tarikh al-kabir, vol. ۱, pg. ۹; Tarikh of al-Tabari, vol. ۴, pg. ۳۹; Tarikh al-Madinah, vol. ۲, pg. ۷۵۸; al-Iqbal, vol. ۳, pg. ۲۲; al-Manaqib of Ibn Shahr al-Ashub, vol. ۲, pg. ۱۴۴ – all of these have been referenced from the book al-Tanbiat al-ishraf, pg. ۲۵۲

۲- Tarikh al-Yaʿqubi, vol. ۲, pg. ۱۴۵; al-Bidayah wa al-nihayah, vol. ۷, pg. ۷۴

(Ibn Abi Talib.'"(1)

In addition, in the book Rabi' al-abrar it has been mentioned that: "During the era of the reign of 'Umar b. al-Khattab, a discussion once ensued in his presence in regards to the numerous precious, expensive chains which were upon the Ka'bah, used as .decorations

A group of people said to him: 'If we were to sell them and use that money to mobilize and equip the Muslim army, the reward would be much greater [than just having them hang on the Ka'bah]. What need does the Ka'bah have for these chains!?' '

Umar took the decision to do as others suggested and to take the chains on the Ka'bah and sell them, however 'Ali said to him: 'This Qur'an was revealed to the Prophet (S) and at that time, there were four forms of income which were expressly spoken about: the first is the inheritance of the Muslims (and amongst the inheritors who are entitled to a portion, one is God); the second is the khums (which God has mentioned in the Qur'an); the third is the zakat (which God has also specifically spoken about and has also mentioned how this wealth should be used); the fourth are the chains of the Ka'bah which were present even in that day [during the era of the Prophet (S)] – however God left them as they were and did not speak about them – not because He forgot to mention them and not because these were hidden from the

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۱- The History of Tabari, vol. ۳, pg. ۶۱۶; Al-Kamil fi at-tarikh, vol. ۲, pg. ۱۳۵; Commentary of Nahj al-Balagha, vol. ۱۲, pg. ۲۲۰

.sight and knowledge of God

Thus, you need not think about those chains - just leave them where they are – just as God and His Prophet did.' 'Umar replied and said: 'If you were not here, we would (have been disgraced.' Following this, he ['Umar] left the chains as they were.'"(1)

Of course it must be noted that the Commander of the Faithful 'Ali (as) working with 'Umar and giving him advise was not a sign of Imam 'Ali (as) accepting 'Umar's caliphate – rather, it was only done to save the faith of Islam and the Muslims, as it can be seen that during the periods of the caliphate of Abu Bakr, 'Umar and 'Uthman, he continued to emphasize on his own truthfulness to the seat of caliphate and him .(being the rightful successor of the Messenger of God (S

As an example, during the event of the 'consultative assembly' that 'Umar devised in order to choose his own successor, in one of Imam 'Ali's (as) sermons in regards to the outcome of this assembly he stated: "Nevertheless, I remained patient despite length of period and stiffness of trial, until when he went his way (of death) he put the matter (of caliphate) in a group and regarded me to be one of them. But good heavens! What had I to do with this "consultation"? Where was any doubt about me with regard to the first of them that I was now considered akin to these ones? But I remained

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Nahj al-balagha, wise saying ۲۷۰; Al-Manaqib of Ibn Shahr al-Ashub, vol. ۲, pg. ۳۶۸; -۱ Rabi al-abrar, vol. ۴, pg. ۲۶

.low when they were low and flew high when they flew high

One of them turned against me because of his hatred and the other got inclined the other way due to his in-law relationship and this thing and that thing, until the third man of these people stood up with heaving breasts between his dung and fodder."(1)

In addition, it has been mentioned in the commentary of Nahj al-balagha that Imam 'Ali (as) said the following to Ibn 'Abbas: 'It is for this reason that I entered into that gathering of the 'consultative assembly' [to decide on the next caliph] as before this, 'Umar had said that he heard the Prophet of Allah say, 'Nubuwwah and Imamah will never be combined in one house.' I went into this consultative assembly just to show the people his contradictory actions with the (supposed) statement [from the Noble Prophet] which he was claiming.'"(2)

In addition, it has also been mentioned in Nahj al-balagha that 'Ali (as) said the following to 'Abd al-Rahman b. 'Awf: "'Umar knew that you and the son of your uncle, Sa'd and your brother-in-law ('Uthman) all share the same opinions, and yet he still ordered that those who disobey you should be killed, whereas you very well know .that I am much more worthy for this (caliphate) than anyone else

I swear by God that I will be submissive [to what happens] as long as the affairs of the Muslims are protected and there is no oppression over them –

1- Nahj al-balagha, sermon ۳; Al-Irshad, vol. ۱, pg. ۲۸۷; Ma'ani al-akhbar, pg. ۳۶۱, tradition ۱; 'Ilal ash-sharai'i, pg. ۱۵۰, tradition ۱۲; Al-Amali of Shaykh al-Tusi, pg. ۳۷۲; Al-Ihtijaj, vol. ۱, pg. ۴۵۲, tradition ۱۰۵; Al-Manaqib of Ibn Shahr al-Ashub, vol. ۲, pg. ۲۰۴; Nathr al-durr, vol. ۱, pg. ۲۷۴; Tadhkirat al-khawwas, pg. ۱۲۴

2- Commentary on Nahj al-balagha, vol. ۱, pg. ۱۸۹

even if I see that I myself am subjugated - and all of this is only due to the rewards and worthiness of patience and also due to the lack of desire which I have to the gold (and glitter [of this world] and it is this which will take precedence [in my life]."(1)

It has been mentioned in the book, Al-Irhsad, as narrated by Jundab b. 'Abdullah that: "I went to see 'Ali Ibn Abi Talib (as) in Medina just after the people had sworn the oath of allegiance to 'Uthman and saw him reflecting on the sad state of affairs and said to him: 'What have your people done?' He replied: 'We must have beautiful patience.' I '.[said to him: 'Glory be to God! I swear by God that you are the most patient [of all

He replied: 'If I do not show patience, then what else shall I do!? The people are all looking at the Quraysh and the Quraysh are saying: 'If the caliphate falls into the hands of the family of Muhammad (S) then it will never reach into the hands of anyone else [from any other tribe], however if it is allowed to go to others, then it will be (passed around amongst others.'"(2)

Conclusion

From all of that which has been mentioned, we reach to this conclusion that the issue of love and hate and specifically the act of malediction is not only something which is allowed in Islam, rather, it is one of

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Nahj al-balagha, sermon ۷۴ -۱

Al-Irshad, vol. ۱, pg. ۲۴۱ -۲

the societal requirements and is one of the ways to encourage people towards the truth and realities of Islam, and it is a mechanism by way the masses are kept away .from corruption and destruction

How is it possible that a person refrains from renouncing those who are worthy of :being repudiated whereas God, the Most High, says in the Qur'an

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِى إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَآءُ أَبَداً .

There is certainly a good exemplar for you in Abraham and those who were with him,“ when they said to their own people, ‘Indeed we repudiate you and whatever you worship besides God. We disavow you, and between you and us there has appeared (enmity and hate forever…."(١

However it must be noted that some companions of the Messenger of Allah (S)-meaning those who accepted the call to Islam and went through extreme pressures while in Mecca and resorted to various means in order to safeguard their religion, and even the Muslims who after the migration to Medina shed their blood to water this new-sapling called Islam in the initial wars, as well as the individuals who after the death of the Messenger of Allah (S) said farewell to their homes and possessions and went forth in the sacred struggle – all of these groups of individuals are to be .congratulated, honoured and respected

Similar to a candle, they “burnt” while trying to

Al-Qur'an, Suratul Mumtahina (٦٠), verse ٤ -١

give light to their surroundings – and no Muslims have a difference of opinion in .regards to these self-sacrificing individuals, who were true and noble companions

Rather, the debate and examination is in regards to the other companions of the Prophet (S) - because of the fact that they were not flawless. When they intentionally performed a sin and fit into the criteria for one who is worthy of having malediction evoked upon them – then what is the religious ruling on passing judgement over such ?individuals

Naturally, the ruling of such people, as it would be for anyone other than them who are in the same position of committing such an act is the same [and thus they should and must be open to critique and criticism when they openly and intentionally violate .[the Islamic laws

Therefore, if the Shiʻa seek to distance themselves from an identifiable group of "companions" of the Noble Prophet (S) then it is not because they are considered as "companions"; rather, evoking the malediction of God upon this limited group of individuals known as the "companions" is due to the fact that even though they saw the Prophet (S), and were able to benefit from him and his magnanimous status, however they actively and consciously decided to stay in their state of spiritual negligence and to act against the orders and commandments of the Noble Prophet (S) such that they deserve that the Muslims distance themselves from them – as the :Noble Qur'an has stated

إِنَّ الَّذِينَ يُؤْذُونَ

اللهَ وَرَسُولَهُ لَعَنَهُمُ اللهُ فِى الدُّنْيا وَالآخِرَهِ وَأَعَدَّ لَهُمْ عَذاباً مُهِيناً .

Indeed those who torment God and His Apostle are cursed by God in this world and in" the Hereafter, and He has prepared a humiliating punishment for them."(١)

Therefore, if one of the "companions" of Prophet Muhammad (S) did something which led to the Prophet (S) being tormented, then that companion would definitely be found guilty of the infraction mentioned in the verse quoted above, just like if anyone other than one of the companions was to possess any of the traits which would make him .worthy of having the mercy of God be removed from him

Further, he too would definitely be worthy of having the malediction of God inflicted upon him – and of course in Islam, there is no discrimination when it comes to such .things – all are equal in front of the law

It is with this said that the Shiʽa employ the concept of evoking the malediction of God upon certain "companions" who were sources of corruption in the Muslim society - not only during their own era, but even after they left this world and up until the Day of .Judgement

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Addendum: Collection of Qur'anic Verses in regards to Malediction

point

We can divide the verses of the Qur'an which speak about malediction, which come up around ۴۴ times, into six main categories:

۱. Malediction against Satan

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَىٰ يَوْمِ الدِّينِ .

"And indeed the curse shall lie on you until the Day of Retribution."(۱)

وَإِنَّ عَلَيْكَ لَعْنَتِى إِلَىٰ يَوْمِ الدِّينِ .

"And indeed My curse will be on you until the Day of Retribution."(۲)

لَّعَنَهُ اللهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَّفْرُوضًا .

Whom God has cursed, and who said, ‘I will surely take of Your servants a settled“
(share…”(۳

Malediction against the Disbelievers .۲

General Verses ۲.۱

إِنَّ اللهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا .

(Indeed God has cursed the faithless and prepared for them a blaze.”(۴“

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللهِ وَالْمَلآئِكَهِ وَالنَّاسِ أَجْمَعِينَ .

Indeed those who turn faithless and die while they are faithless, —it is they on whom“
(shall be the curse of God, the angels and all of mankind.”(۵

وَعَدَ اللهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ .

God has promised the hypocrites, men and women, and the faithless, the Fire of“

Al-Qur'an, Suratul Hijr (۱۵), verse ۳۵ -۱
Al-Qur'an, Suratul Sad (۳۸), verse ۷۸ -۲
Al-Qur'an, Suratul Nisa (۴), verse ۱۱۸ -۳
Al-Qur'an, Suratul Ahzab (۳۳), verse ۶۴ -۴
Al-Qur'an, Suratul Baqarah (۲), verse ۱۶۱ -۵

hell, to remain in it [forever]. That suffices them. God has cursed them, and there is a lasting punishment for them.”(١)

٢.٢ Specific Verses – Those who left faith and entered disbelief

كَيْفَ يَهْدِى اللهُ قَوْمًا كَفَرُواْ بَعْدَ إِيمَانِهِمْ وَشَهِدُواْ أَنَّ الرَّسُولَ حَقٌّ وَجَآءَهُمُ الْبَيِّنَاتُ وَاللهُ لاَ يَهْدِى الْقَوْمَ الظَّالِمِينَ □ أُوْلَئِكَ جَزَآؤُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللهِ وَالْمَلآئِكَةِ وَالنَّاسِ أَجْمَعِينَ .

“How shall God guide a people who have disbelieved after their faith and [after] bearing witness that the Apostle is true, and [after] manifest proofs have come to them? God does not guide the wrongdoing people. Their requital is that there shall be upon them the curse of God, the angels, and all of mankind.”(٢)

٢.٣ Those who disbelieved from amongst the tribe of Ad

وَأُتْبِعُواْ فِى هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَهِ أَلاَ إِنَّ عَادًا كَفَرُواْ رَبَّهُمْ أَلاَ بُعْدًا لِّعَادٍ قَوْمِ هُودٍ .

“So they were pursued by a curse in this world and on the Day of Resurrection. Look! Indeed Ad defied their Lord. Look! Away with Ad, the people of Hud!”(٣)

٢.۴ Those who disbelieved from amongst the people of Pharaoh

وَأُتْبِعُواْ فِى هَذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَهِ بِئْسَ الرِّفْدُ الْمَرْفُودُ .

“They were pursued by a curse in this [world], as well as on the Day of Resurrection; evil is the award conferred [upon them]!”(۴)

وَأَتْبَعْنَاهُمْ فِى هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَهِ هُمْ مِنَ الْمَقْبُوحِينَ .

“We made a curse pursue them in this world, and on the Day of Resurrection they will be among the disfigured.”(۵)

٢.۵ Those who disbelieved from among the Tribes of Israel

وَقَالُواْ قُلُوبُنَا غُلْفٌ بَل لَّعَنَهُمُ اللهُ بِكُفْرِهِمْ فَقَلِيلاً مَّا يُؤْمِنُونَ □ وَلَمَّا جَآءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُواْ مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُواْ فَلَمَّا جَآءَهُم مَّا عَرَفُواْ كَفَرُواْ بِهِ فَلَعْنَةُ اللهِ عَلَى الْكَافِرِينَ .

“They say: ‘Our hearts are uncircumcised.’ Rather God

۱- Al-Qur'an, Suratul Tawbah (۹), verse ۶۸

۲- Al-Qur'an, Surat Ale Imran (۳), verses ۸۶ ۸۷

۳- Al-Qur'an, Surat Hud (۱۱), verse ۶۰

۴- Al-Qur'an, Surat Hud (۱۱), verse ۹۹

۵- Al-Qur'an, Suratul Qasas (۲۸), verse ۴۲

has cursed them for their unfaith, so few of them have faith. And when there came to them a Book from God, confirming that which is with them —and earlier they would pray for victory over the pagans—so when there came to them what they recognized, they defied it. So may the curse of God be upon the faithless!"(1)

فَبِمَا نَقْضِهِم مِّيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَّوَاضِعِهِ وَنَسُواْ حَظًّا مِّمَّا ذُكِّرُواْ بِهِ وَلاَ تَزَالُ تَطَّلِعُ عَلَىَ خَآئِنَةٍ مِّنْهُمْ إِلاَّ قَلِيلاً مِّنْهُمُ فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللهَ يُحِبُّ الْمُحْسِنِينَ .

"Then, because of their breaking their covenant We cursed them and made their hearts hard: they pervert words from their meanings, and have forgotten a part of what they were reminded. You will not cease to learn about some of their treachery, excepting a few of them. Yet excuse them and forbear. Indeed God loves the virtuous."(2)

قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَلِكَ مَثُوبَةً عِنْدَ اللهِ مَن لَّعَنَهُ اللهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْـخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُوْلَئِكَ شَرٌّ مَّكَاناً وَأَضَلُّ عَن سَوَآءِ السَّبِيلِ .

"Say, 'Shall I inform you concerning something worse than that as a requital from God? Those whom God has cursed and with whom He is wrathful, and turned some of whom into apes and swine, and worshippers of the Rebel! Such are in a worse situation, and more astray from the right way.'"(3)

لُعِنَ الَّذِينَ كَفَرُواْ مِن بَنِى إِسْرَآئِيلَ عَلَىَ لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوا وَّكَانُواْ يَعْتَدُونَ .

"The faithless among the Children of Israel were cursed on the

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١- Al-Qur'an, Suratul Baqarah (٢), verses ٨٨ ٨٩

٢- Al-Qur'an, Suratul Ma'idah (۵), verse ۴٩

٣- Al-Qur'an, Suratul Ma'idah (۵), verse ۶٠

tongue of David and Jesus son of Mary. That, because they would disobey and used to (commit transgression."(١)

وَأُتْبِعُواْ فِي هَٰذِهِ لَعْنَةً وَيَوْمَ الْقِيَامَةِ بِئْسَ الرِّفْدُ الْمَرْفُودُ .

They were pursued by a curse in this [world], as well as on the Day of Resurrection;" (evil is the reward conferred [upon them]!"(٢)

وَأَتْبَعْنَاهُمْ فِي هَٰذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُم مِّنَ الْمَقْبُوحِينَ .

We made a curse pursue them in this world, and on the Day of Resurrection they will" (be among the disfigured."(٣)

Those who disbelieved from among the People of the Book ٢.۶

وَلَمَّا جَآءهُمْ كِتَابٌ مِّنْ عِنْدِ اللهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُواْ مِن قَبْلُ يَسْتَفْتِحُونَ عَلَىٰ الَّذِينَ كَفَرُواْ فَلَمَّا جَآءَهُم مَّا عَرَفُواْ كَفَرُواْ بِهِ فَلَعْنَةُ اللهِ عَلَىٰ الْكَافِرِينَ .

And when there came to them a Book from God, confirming that which is with them—" and earlier they would pray for victory over the pagans—so when there came to them what they recognized, they defied it. So may the curse of God be upon the (faithless!"(۴)

مِنَ الَّذِينَ هَادُواْ يُحَرِّفُونَ الْكَلِمَ عَنْ مَّوَاضِعِهِ وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَرَاعِنَا لَيًّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ وَلَوْ أَنَّهُمْ قَالُواْ سَمِعْنَا وَأَطَعْنَا وَاسْمَعْ وَانظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَأَقْوَمَ وَلَٰكِن لَّعَنَهُمُ اللهُ بِكُفْرِهِمْ فَلاَ يُؤْمِنُونَ إِلاَّ قَلِيلاً ۝ يَا أَيُّهَا الَّذِينَ أُوتُواْ الْكِتَابَ آمِنُواْ بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُم مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ وَكَانَ أَمْرُ اللهِ مَفْعُولاً .

Among the Jews are those who pervert words from their meanings and say, 'We" hear and disobey' and 'Hear without listening!' and 'Ra'ina,' twisting their tongues and reviling the faith. But had they said, 'We hear

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Al-Qur'an, Suratul Ma'idah (۵), verse ٧٨ -١

Al-Qur'an, Surat Hud (١١), verse ٩٩ -٢

۳- Al-Qur'an, Suratul Qasas (۲۸), verse ۴۲

۴- Al-Qur'an, Suratul Baqarah (۲), verse ۸۹

and obey' and 'Listen' and 'Unẓurna,' it would have been better for them, and more upright. But God has cursed them for their lack of faith, so they will not believe except a few. O you who were given the Book! Believe in what We have sent down confirming what is with you, before We blot out the faces and turn them backwards, or curse them as We cursed the People of the Sabbath, and God's command is bound to be (fulfilled."(١)

وَقَالَتِ الْيَهُودُ يَدُ اللهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُواْ بِمَا قَالُواْ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاء وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنْزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَانًا وَكُفْرًا وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُواْ نَارًا لِّلْحَرْبِ أَطْفَأَهَا اللهُ وَيَسْعَوْنَ فِي الأَرْضِ فَسَادًا وَاللهُ لاَ يُحِبُّ الْمُفْسِدِينَ .

The Jews say, 'God's hand is tied up.' Tied up be their hands, and cursed be they for" what they say! Rather, His hands are wide open: He bestows as He wishes. Surely many of them will be increased by what has been sent to you from your Lord in rebellion and unfaith, and We have cast enmity and hatred amongst them until the Day of Resurrection. Every time they ignite the flames of war, God puts them out. They seek to cause corruption on the earth, and God does not like the agents of (corruption."(٢)

Malediction against the Polytheists .٣

وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءتْ مَصِيرًا .

That He may punish the hypocrites, men and"

Al-Qur'an, Suratul Nisa (۴), verse ۴۶ -١

Al-Qur'an, Suratul Ma'idah (۵), verse ۶۴ -٢

women, and the polytheists, men and women, who entertain a bad opinion of God. For them shall be an adverse turn of fortune: God is wrathful with them and He has cursed them, and prepared for them hell, and it is an evil destination."(1)

4. Malediction against Specific Individuals from among the People of the Book

4.1 Those who disregarded the Sabbath

قُلْ هَلْ أُنَبِّئُكُم بِشَرٍّ مِّن ذَٰلِكَ مَثُوبَةً عِندَ اللهِ مَن لَّعَنَهُ اللهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمُ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُوْلَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَآءِ السَّبِيلِ .

"Say, 'Shall I inform you concerning something worse than that as a requital from God? Those whom God has cursed and with whom He is wrathful, and turned some of whom into apes and swine, and worshippers of the Rebel! Such are in a worse situation, and more astray from the right way.'"(2)

4.2 Those who claim that God's hands "are tied"

وَقَالَتِ الْيَهُودُ يَدُ اللهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُواْ بِمَا قَالُواْ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَآءُ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَانًا وَكُفْرًا وَأَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ إِلَىٰ يَوْمِ الْقِيَامَةِ كُلَّمَا أَوْقَدُواْ نَارًا لِّلْحَرْبِ أَطْفَأَهَا اللهُ وَيَسْعَوْنَ فِى الأَرْضِ فَسَادًا وَاللهُ لاَ يُحِبُّ الْمُفْسِدِينَ .

"The Jews say, 'God's hand is tied up.' Tied up be their hands, and cursed be they for what they say! Rather, His hands are wide open: He bestows as He wishes. Surely many of them will be increased by what has been sent to you from your Lord in rebellion and unfaith, and We have cast enmity and hatred amongst them until the Day of Resurrection. Every time they ignite the flames of war, God puts them out. They seek to cause

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1- Al-Qur'an, Suratul Fath (48), verse 6

2- Al-Qur'an, Suratul Ma'idah (5), verse 60

(corruption on the earth, and God does not like the agents of corruption."(١)

Malediction against Specific Individuals who claimed to be Muslims .۵

The hypocrites ۵.۱

وَعَدَ اللهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ .

God has promised the hypocrites, men and women, and the faithless, the Fire of hell," to remain in it [forever]. That suffices them. God has cursed them, and there is a (lasting punishment for them."(٢)

وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَآءَتْ مَصِيرًا .

That He may punish the hypocrites, men and women, and the polytheists, men and" women, who entertain a bad opinion of God. For them shall be an adverse turn of fortune: God is wrathful with them and He has cursed them, and prepared for them (hell, and it is an evil destination."(٣)

لَئِنْ لَّمْ يَنتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَهِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ◻ مَلْعُونِينَ أَيْنَمَا ثُقِفُوا أُخِذُوا وَقُتِّلُوا تَقْتِيلًا .

If the hypocrites do not relinquish and [also] those in whose hearts is a sickness, and" the rumormongers in the city [do not give up], We will surely urge you [to take action] against them, then they will not be your neighbors in it except for a little [while]. (Accursed, they will be seized wherever they are confronted and slain violently."(۴)

"The "cursed tree ۵.۲

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلاَّ فِتْنَةً لِّلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلاَّ طُغْيَانًا كَبِيرًا .

When We said to you, 'Indeed your Lord comprehends"

Al-Qur'an, Suratul Ma'idah (۵), verse ۶۴ -۱

Al-Qur'an, Suratul Tawbah (۹), verse ۶۸ -۲

Al-Qur'an, Suratul Fath (۴۸), verse ۶ -۳

Al-Qur'an, Suratul Ahzab (۳۳), verses ۶۰ ۶۱ -۴

all mankind,' We did not appoint the vision that We showed you except as a test for the people and the cursed tree in the Quran. We deter them, but it only increases (them in great rebellion."(١)

As has been affirmed in the authentic Prophetic statements (ahadith) narrated by all Muslims (Sunni and Shiʿa) the meaning of the 'cursed tree' as spoken about in the Noble Qurʿan is the Umayyad dynasty.

To better appreciate this understanding, please reflect upon the follow traditions narrated by the Sunni and Shiʿa.

In his exegesis under the verse mentioned above, Ibn Jarir al-Tabari narrates the following statement from Sahl b. Saʿd: "The Messenger of God saw the clan of so-and-so (the Umayyad dynasty) in a dream depicted as monkeys climbing up and down on his pulpit (mimbar). This brought immense grief to the Prophet such that from that point up until his death, he was never seen smiling and it was the following verse which God revealed to him in regards to what he saw in his dream:

وَمَا جَعَلْنَا الرُّؤيَا الَّتِى أَرَيْنَاكَ إِلاَّ فِتْنَةً لِّلنَّاسِ

In his exegesis of the Noble Qur'an in regards to the verse mentioned above, Al-Qurtubi relates from Sahl b. Saʿd that: "This vision (dream) which the Messenger of God saw in which he witnessed monkeys ascending and descending from his pulpit (mimbar) is in regards to the Umayyad dynasty after which he became extremely depressed and from that day forward until his death, he was never seen to laugh and the verse

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١- Al-Qurʿan, Suratul Isra' (١٧), verse ۶٠

under review] was revealed to confirm to the Prophet that after him, they would take] over the reins of governance of the Islamic community and that God, the Most High ".would refer to this as a test and tribulation which would be imposed upon the people

It has been narrated from Yunis b. 'Abd al-Rahman b. al-Ashal that he asked one of the Imams in regards to the statement of God: وَمَا جَعَلْنَا الرُّؤيَا الَّتِى أَرَيْنَاكَ إِلاَّ فِتْنَةً لِّلنَّاسِ and the Imam replied: "The Messenger of God saw a dream in which certain members of the Umayyad dynasty were ascending and descending from his pulpit and anytime one .ascended, they would prevent people from traversing the path of God

The Messenger of God saw the humiliation [of Islam and his community] in his dream and with a feeling of great anguish and distress, he woke up from his sleep. It has been narrated that the number of individuals which the Prophet saw in his dream .were twelve – all belonging to the Umayyad family and their dynasty

It was at this point that the Angel Gabriel descended and conveyed this verse of the .Qur'an to the Prophet

It has been narrated by Imam Muhammad b. 'Ali al-Baqir (as), the ۵th Imam, that he said: "The verse of the Qur'an: وَمَا جَعَلْنَا الرُّؤيَا الَّتِى أَرَيْنَاكَ إِلاَّ فِتْنَةً لِّلنَّاسِ was in reference to the masses who would be confused (in that particular era) and that the "cursed tree" mentioned in

".the Qur'an was a reference to the Umayyad dynasty

Malediction against People – Muslims and non-Muslims .۶

Those who cause grief and harm to God and his Messenger ۶.۱

point

إِنَّ الَّذِينَ يُؤْذُونَ اللهَ وَرَسُولَهُ لَعَنَهُمُ اللهُ فِى الدُّنْيَا وَالْآخِرَهِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا .

Indeed those who torment God and His Apostle are cursed by God in this world and in" the Hereafter, and He has prepared for them a humiliating punishment."(۱)

Hurting the Commander of the Faithful ʿAli Ibn Abi Talib is like hurting the Prophet ۶.۱.۱

In a tradition from Abi Yaʿli from Saʿd it has been narrated that: "I was sitting with two people in the masjid and we were complaining about ʿAli, and [in the vicinity] was the Messenger of God who, upon hearing what we were saying, became enraged and this .was evident from the change in his face

We sought refuge in God from the anger of the Prophet and at that point the Prophet said to us: 'What problem do you have with me? [Know that] whoever has hurt or "'.offended ʿAli has actually insulted me

In his Mustadrak, al-Hakim narrates from ʿUmru b. Sas Aslami (one of the companions present in Hudaybiyyah) that he said: "I had gone with ʿAli to Yemen (on an expedition). While on the trip, he did something to me that upset me. When we returned [to Medina], I openly raised my objections against what he had done to me in .the masjid, and my statements made their way to the ears of the Messenger of God

The next morning, I went to the Masjid and saw the Messenger of God sitting among a group of his companions and when he laid his eyes on me, I saw

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Al-Qur'an, Suratul Ahzab (۳۳), verse ۵۷ -۱

anger in him. I sat down and he continued to look at me with anger in his eyes and then he said to me: 'O 'Umru! I swear by God that you have indeed insulted me.' I said to him, 'I seek refuge in God that I should ever do something to offend you O' Messenger of God!' He replied, 'Indeed whoever offends 'Ali has indeed offended and insulted me.'"

After mentioning this, Hakim goes on to say: "This hadith has a sound chain of transmission, however those two (al-Bukhari and al-Muslim) have not mentioned this in their books. In addition, al-Dhahabi has said that this tradition is sound."

Ibn Habban, in his Sahih has narrated this in his book of collections.

Al-Haythami, in his book, Majma' al-Zawaid, has narrated [the same] traditions as quoted above and then states, "[Imam] Ahmad and al-Tabarani have also narrated the same traditions in a shortened format and al-Bazzar has narrated the same in an even shorter format and according to [Imam] Ahmad, the chain of narrators are trustworthy."

It has been narrated from 'Umru b. Sha'n that: "The Prophet said, 'Indeed you have upset me.' I said to him, 'O Messenger of God! I do not like to hurt you.' To this he replied, 'Whoever hurts 'Ali has hurt me.'"

۶.۱.۲ Hurting Fatima Zahra is like hurting the Prophet

Prophet Muhammad (S) has made the following statements:

إِنَّمَا فَاطِمَة بَضْعَةٌ مِنِّی یُؤْذِینِی مَا آذَاهَا

"Indeed Fatima is a part of me – that which hurts me hurts her."

فَاطِمَة بَضْعَةٌ مِنِّی یُرْبِبِینِی مَا أَرْبَاهَا وَ یُؤْذِینِی مَا آذَاهَا

"Indeed Fatima is

a part of me – that which distresses me, also distresses her and that which hurts me, hurts her."

إِنَّمَا فَاطِمَهَ بَضْعَهٌ مِنِّی یُؤْذِینِی مَا آذَاهَا وَ یَنْصُبَنِی مَا أَنْصَبَهَا

"Indeed Fatima is a part of me – that which hurts me, hurts her and that which grieves me also grieves her."

۶.۲ Those who lie

فَمَنْ حَـآجَّکَ فِیهِ مِن بَعْـدِ مَـا جَـآءکَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَـدْعُ أَبْنَآءَنَا وَأَبْنَآءَکُمْ وَنِسَآءَنَا وَنِسَآءَکُمْ وَأَنفُسَـنَا وأَنفُسَـکُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَهُ اللهِ عَلَی الْکَاذِبِینَ .

"Should anyone argue with you concerning him, after the knowledge that has come to you, say, 'Come! Let us call our sons and your sons, our women and your women, our souls and your souls, then let us pray earnestly and call down God's curse upon the liars.'"(۱)

۶.۳ Those who murder innocent people

وَمَن یَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ خَالِدًا فِیهَا وَغَضِبَ اللهُ عَلَیْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِیمًا .

"Should anyone kill a believer intentionally, his requital shall be hell, to remain in it [forever]; God shall be wrathful at him and curse him and He shall prepare for him a great punishment."(۲)

۶.۴ The oppressors and despots

یَوْمَ لَا یَنفَعُ الظَّالِمِینَ مَعْذِرَتُهُمْ وَلَهُمُ اللَّعْنَهُ وَلَهُمْ سُوءُ الدَّارِ .

"The day when the excuses of the wrongdoers will not benefit them, and the curse will lie on them, and for them will be the ills of the [ultimate] abode."(۳)

وَنَادَی أَصْحَابُ الْجَنَّهِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّکُمْ حَقًّا قَالُواْ نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَیْنَهُمْ أَن لَّعْنَهُ اللهِ عَلَی الظَّالِمِینَ .

"The inhabitants of paradise will call out to the inmates of the Fire, 'We found what

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p: ۴۳

۱- Al-Qur'an, Surat Ale 'Imran (۳), verse ۶۱

۲- Al-Qur'an, Suratul Nisa' (۴), verse ۹۳

۳- Al-Qur'an, Suratul Ghafir (۴۰), verse ۵۲

Lord promised us to be true; did you find what your Lord promised you to be true?' 'Yes,' they will say. Then a caller will announce in their midst, 'May God's curse be (upon the wrongdoers!'"(١

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَىٰ اللهِ كَذِبًا أُوْلَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الأَشْهَادُ هَٰؤُلاَءِ الَّذِينَ كَذَبُواْ عَلَىٰ رَبِّهِمْ أَلاَ لَعْنَةُ اللهِ عَلَىٰ الظَّالِمِينَ .

And who is a greater wrongdoer than him who fabricates a lie against God? They" shall be presented before their Lord, and the witnesses will say, 'It is these who lied (against their Lord.' Look! The curse of God is upon the wrongdoers."(٢

Those who falsely accuse women of adultery ۶.۵

وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ .

(And a fifth [oath] that God's wrath shall be upon him if he were lying."(٣"

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَهِ وَلَهُمْ عَذَابٌ عَظِيمٌ .

Indeed those who accuse honorable and unwary faithful women shall be cursed in" (this world and in the Hereafter, and there shall be a great punishment for them."(۴

Those who break their oaths made to God ۶.۶

وَالَّذِينَ يَنقُضُونَ عَهْدَ اللهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَآ أَمَرَ اللهُ بِهِ أَن يُوصَلَ وَيُفْسِدُونَ فِي الأَرْضِ أُوْلَٰئِكَ لَهُمُ اللَّعْنَهُ وَلَهُمْ سُوءُ الدَّارِ .

But as for those who break God's compact after having pledged it solemnly, and" sever what God has commanded to be joined, and cause corruption in the earth —it is (such on whom the curse will lie, and for them will be the ills of the [ultimate] abode."(۵

Those who attribute falsehood and lie against God ۶.۷

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَىٰ اللهِ كَذِبًا أُوْلَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ الأَشْهَادُ هَٰؤُلاَءِ الَّذِينَ كَذَبُواْ عَلَىٰ رَبِّهِمْ أَلاَ لَعْنَةُ اللهِ

Al-Qur'an, Suratul A'raf (٧), verse ۴۴ -١

Al-Qur'an, Suratul Hud (۱۱), verse ۸۴ -۲

Al-Qur'an, Suratul Nur (۲۴), verse ۷ -۳

Al-Qur'an, Suratul Nur (۲۴), verse ۲۳ -۴

Al-Qur'an, Suratul Ra'd (۱۳), verse ۲۵ -۵

عَلَى الظَّالِمِينَ .

And who is a greater wrongdoer than him who fabricates a lie against God? They" shall be presented before their Lord, and the witnesses will say, 'It is these who lied (against their Lord.' Look! The curse of God is upon the wrongdoers."(١)

Those who hide the truths of God once they have been made apparent ۶.۸

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِن بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِى الْكِتَابِ أُولَٰئِكَ يَلْعَنُهُمُ اللهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ .

Indeed those who conceal what We have sent down of manifest proofs and" guidance, after We have clarified it in the Book for mankind,—they shall be cursed by (God and cursed by the cursers."(٢)

Those who consider the disbelievers from among the Jews to be better than the believers ۶.۹ in Prophet Muhammad

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُواْ نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُواْ هَٰؤُلَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُواْ سَبِيلًا أُوْلَٰئِكَ الَّذِينَ لَعَنَهُمُ اللهُ وَمَن يَلْعَنِ اللهُ فَلَن تَجِدَ لَهُ نَصِيرًا .

Have you not regarded those who were given a share of the Book believing in idols" and the Rebel and saying of the pagans: 'These are better guided on the way than the faithful'? They are the ones whom God has cursed, and whom God curses, you will (never find any helper for him."(٣)

Those who create corruption on the earth and also those who break their familial ties ۶.۱۰

فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِى الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ أُوْلَٰئِكَ الَّذِينَ لَعَنَهُمُ اللهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَارَهُمْ .

May it not be that if you were to wield authority you would cause corruption in the" land and ill-treat your blood relations? They are the ones whom God has cursed, so (He made them deaf, and blinded their sight."(۴)

١- Al-Qur'an, Surat Hud (١١), verse ١٨

٢- Al-Qur'an, Suratul Baqarah (٢), verse ۵٩

Al-Qur'an, Suratul Nisa' (۴), verses ۵۱ ۵۲ -۳

Al-Qur'an, Surat Muhammad (۴۷), verses ۲۲ ۲۳ -۴

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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Introduction of the Center – Ghaemiyeh Digital Library


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